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Fear not, wise one, there is no danger for thee. There is a way to cross over the ocean of the world, and by this path the sages have reached the shore.

—CREST-JEWEL OF WISDOM.

THEOSOPHY

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THE CREDENTIAL OF H. P. BLAVATSKY

H. P. BLAVATSKY died May 8, 1891. As a person she ceased to be on that date. All that survives is a name, a memory, one of countless other names and memories, the remains of a generation almost extinguished and fast fading into the indistinguishable monument we call the past. She is now a mere episode in written and unwritten History—the occidental term for the *Skandhas* of the human race and the personal human being. As a body, as a mind, as an actor, she has played her part, passed from the stage and been replaced.

But the play goes on. The great drama of life and death, of good and evil fortune, is not of yesterday and to-day only but of all time, and each new person, each incoming generation must perforce become both spectator and actor in the Mysteries. Like many another, H. P. Blavatsky was one who purported to speak from behind the screen of time, to bear witness and to teach of things hidden from mortal sight, even that of the wisest among us. What are the credentials of H. P. Blavatsky, Messenger of the Masters of Wisdom, Elder Brothers of the human race, to us Their younger brothers in the School of Life?

Nearest to us of all such Messengers, the claims or credentials of H. P. Blavatsky are of vital moment to all searchers for truth and are more readily and searchingly possible of examination. To determine between claims and credentials is the prime necessity of the student of life and action. As matters stand from generation to generation the average searcher for truth is bewildered by the cloud of witnesses, by the apparently hopeless contradictions in their testimony, by his own inability to distinguish the true from the false in witnesses and in their testimony. The experience of the race is that of a continual alteration and alternation of opinion. We reach a decision one day, one generation, only to reverse it the next,

though all men are aware that the essential facts of life never vary, that Truth must be in its own nature changeless.

Unless we are prepared to admit, and to ourselves act upon the admission, not only that Truth exists but that we are capable of discerning the Truth in all things, we but stultify our Self in giving any attention at all to the search for Truth as reflected in such mighty subjects as philosophy, religion, ethics, science. If we contradict the terms of our own inmost Being, if we render our Self foolish, incompetent to prove all things and to hold fast to that which is true, if we allege our Self insane and incapable of determining Truth, who or what can validate the Truth to us, can make us *reasonable?*

But, granting that we are "open to reason," it must follow that we are bewildered, that we err and wander in our search for Truth, not because credentials and evidences are lacking to us, but because we do not examine them in the light of reason and experience.

The all-inclusive credential of H.P.B. as messenger and witness is that she addressed herself exclusively to the *intelligence* of mankind—that is to say, to the universal experience, the common sense, the innate reason of all men, therefore of every man. Her teachings were put forward as *in no sense a revelation.* She appealed to the Truth *in us,* to the truth as known to us, to our capacity to assimilate additional truth— to what the Masters have in common with us, to what all men have in common with the Masters, as the bridge of progress, the *Antaskarana* of spiritual, as of all other evolution.

What she knew that is to us unknown, she put forward as a theory, as a *working* hypothesis which every man is invited to examine, test, verify for himself, step by step, proceeding from the known to the unknown.

Compare and contrast this credential with those submitted by the revealers, the prophets, the priests of every religion and of every sect. Always it is a revelation of one sort or another from a higher to a lower being—a revelation which demands belief, which in its very nature is impossible of proof or disproof by the ones to whom it is offered, and which promises rewards or threatens penalties to those who do or do not accept it out of hand on the *ipse dixit* of the revealer.

Compare and contrast the credential of H.P.B. with the "working hypotheses" so freely offered and accepted in modern "exact" science—working hypotheses which do not "work," and of which there is not a single one submitted by any scientist that other equally eminent scientists have not exposed as faulty, incomplete, contradicted by known facts. Not a theory or hypothesis propounded by H. P. Blavatsky has ever been upset philosophically, logically, his-

torically or evidentially. Hundreds and thousands have tried it, as invited first and foremost by H.P.B. herself. The most that any have achieved has been a "Scotch verdict": "Not proven." This is an admission of her impregnability; a confession of their own inability to impeach her testimony after rigid cross-examination.

Invariably the religious or scientific investigator of the credential of H.P.B. has tested her theories in the light of his own. If her propositions agreed with his, well and good; if not, they must be false or erroneous, "not proved,"—that is, "not *approved.*" Assume for one moment that her theories are true, and the inverted logic of these investigators is instantly self-evident. They did not, and they do not, compare and contrast theory with theory, hypothesis with hypothesis, for relative consistency and synthesis, for relative accord with known facts. It stands to-day as it has stood from the beginning: no *known fact* conflicts with or discredits a single theorem advanced by H.P.B., while her propositions do shed the light of reason on all the problems of life, all the missing links in science and religion; do bring into order and relation, into ethical and moral purposiveness, all the otherwise bewildering and confused mass of the facts which constitute the experience of the race and the individual; do point out the causes of those failures and miseries which our religions and our sciences seek in vain to explain or alleviate.

The individual and personal credential of H. P. Blavatsky to every sincere searcher for truth is the spiritual fact that her mission is *educative*. She was and is a Teacher of truth. It is through the Hall of Learning alone that we can hope to arrive at Wisdom on our own account. Not miracle, not prayer, not revelation, not even the devotion of implicit faith can ever bring any of us one step nearer to the Masters of Wisdom, to real Knowledge. Her life, her labor, her writings, constitute a School of Life, into which may enter whosoever will to acquire instruction in the mysteries of Self; instruction in Self-knowledge, Self-discipline, Self-control — and prove out to himself and for himself the same credential of The Wisdom.

THE ECHOING PAST

There are some who partly understand the words and the sign, but they are not sure of themselves; they know that they partake of the nature, but are still held back.—*W.Q.J.*

TO BELIEVE that one who finds himself genuinely interested in Theosophy in this life is thus awakened to its mighty import for the first time, is to overlook an application of the Law of Cycles. Every student sees the basic law of periodicity manifesting its sway in all departments of nature; but few realize that the true field of application of all these universal theorems is in that territory with which we are most familiar: human nature, our own nature. If they are self-evident in the large, they are equally evident in the self of each one; and as all proving of them has to be done, if done at all, by each student for himself, within and by himself, where else to do it than by those evidences on the screen of time caught as it passes fragmentarily through "those square feet contained within the superficial boundaries of our elementary frame? We *must* do so, for it is a copy of the greater, of the universal form. For we otherwise will never be able to understand the greater picture."

Effects do in their turn become causes; and he is a superficial observer who can mistake for an initial impression that response which he feels within himself to the compelling aphorisms of fundamental Theosophy when first he hears them voiced. It is a return of impression. It is a bugle blast echoed from the significant and mighty past. That concatenation of circumstance which makes this note so moving now is not the result of gradual growth and development in the present incarnation; it is an evidence of the partial clearing away, rather, of the self-made obstructions erected in the past, until those conditions precedent fall into place like the tumblers of a lock—and he who hath ears to hear is once again able to distinguish the ever-present sound which opens to his understanding the old, old truths about the Soul, to which his head and heart alike respond.

To know that sudden understanding, to feel that fire, is an awakening—a re-awakening. To some it comes in one way, to others in some other. Just as an echo can be caused by some configuration in hill or mountain, or by the walls of some long corridor, or by passing objects temporarily related—or in a dozen ways—so this re-awakening to long known truths may result from contact with some person, or from certain words heard, or from a tone of voice, a significant expression on somebody's face, a phrase in a book, the glance of an eye. In this system of education and initiation there are only general rules, the laws of nature. The applications of these general rules are particular in every case, as each

candidate is himself and no other. Nature provides that all waters shall ultimately reach the sea—and all water is *water*—but each stream meets its own obstacles, makes its own channel, and establishes its own rate of flow. Any contact whatever may dam the current, or so direct it that freer and swifter movement is possible. So karmic affinities — themselves echoes — may obstruct, delay, or awaken and set free.

Once awake, what to do about it? Many there are today in this very quandary. They have at least "partly understood the words and the sign, but they are not sure of themselves." Prudence counsels them to go slow, to try to read the forecast and to stay or go according. O bitter world and evil times that have so obscured the Soul of Man that worldly caution has the power to check the noble will-to-move when head and heart agree! But for some there is another check. The echo from the past that has aroused them carries with it an undertone of warning, a note of something not yet fully understood. It is uncanny—this trembling on the brink! There is a sense of the inevitable; there is also the shrinking as from sacrifice. The Soul urges advance—the plunge, regardless of what befalls. The personality hesitates.

It is Chapter II of *The Bhagavad-Gita* all over again, in this century the twentieth. The karmic disabilities of the re-awakened disciple arise in their places and march in sad parade before his downcast eyes. The "friends" present themselves: well-loved ways, pleasant indulgences, the many persons and personal attachments that perchance must be turned aside from; even the "duties" put on false faces, trying to appear other than they really are. All this gaunt procession of old time, another echo of the past, moves grimly by the hesitating student when he begins to perceive that to boldly take the plunge means that the principles of his nature will compel him to make Theosophy *first*. He is "still held back," not by any other but by barriers within, erected by himself. That many of them are imaginary—no barriers at all, but merely the limits of his own present perceptions—cannot be known until after the plunge is made, the stream re-entered; so their threatening ramparts are not perceived to be only an effect of a fog. What to do! What to do!

> The leaders of the world are always trying to aid us. May we pass the clouds and see them ever. All our obstructions are of our own making. All our power is the storage of the past. That store we all must have; who in this life feels it near is he who has in this life directed his thoughts to the proper channel. That others do not feel it is because they have lived but blindly. That you do not feel and see it more is because you have not yet directed all your mental energies to it. This great root of Karmic energy can be drawn upon by directing the fire of our minds in that direction. Towards Love of course is the right way; the Love of the Divine and of all beings.

"Love of the Divine and of all beings" assuredly never counseled any student to withhold himself upon the brink of sacrifice. Love of self alone does this. That undertone of warning, half perceived, comes from the fragments of self-love not burned out of the nature in former lives; they cling and are re-energized life after life, unless and until the heat of sacrifice breaks down their moulds and sets them free, to find their own abiding-place in nature, to follow their own attractions. But warnings are matters to be noted and understood; to "heed" a warning does not mean to refrain from action one way or another, but rather, to act advisedly. When the lower nature warns, it is the Higher Nature which perceives the warning and evaluates it.

Some minds will utilize the fire to reason thus—applying reason to a matter that is beyond and above reason: "This is a dark age, a terrible civilization. Being incarnate in it, I must necessarily be of it. A race body and race psychic nature—these I have, and they are no fitting instruments with which in this environment to carve an altruistic life. The time is not propitious; better wait for some future life. One would be snuffed out—and then what good would be done. Safer and saner to tread some lowlier path this time." Thus does the race mind fortify itself prudently, seeking to continue turning the weary wheel of things as they are.

But even the voice of reason can be used to validate this divine unreason. It can continue; "Is this a dark age for me? Far from it! Out of the countless millions of souls now busy, without understanding, in this weary school of life, some perception of its meaning and purpose has been aroused in me. That fact is of the utmost significance to this personality—it is a Golden Age for me! Hard Karma that I was born into this terrible civilization? Not hard for me. An unpropitious time? Not for me. Shall I throw away these fruits, hard won from mighty efforts in the immense past? If I do, having seen even the little that I have now seen, things will never be the same for me again; the old loved ways will no longer satisfy, the indulgences will satiate, duties will appear the 'same old duties,' not vitally interesting lessons to be learned."

Thus reason: in the one case *using,* in the other—being used.

It is better to take the nobler path, and fail, than to trudge safely and prudently—and comfortably—along the lower levels. Nobody is a hero all of the time, but to have heard the bugle note but once is to have risen to the ashrum of that band of Sacred Heroes, is to recognize in oneself that he "partakes of the nature." There are tides in the affairs of man which, taken at their flood, lead on to fortune. Take the position! Summon the attitude! Trust thyself, O Great Heart! All that thou hast and all that thou art is in the Self, *is* the Self. Relinquish thyself and thy all, then. Nothing will be lost.

THE PROBLEM IN INDIA

SIX hundred years before the Christian era the great Buddha succeeded in welding the divided people of India into a spiritual whole. The renaissance which sprang up after him was a spiritual one. He taught responsibility as against privilege—responsibility of soul to body, of the high to the low caste, of the wise to the ignorant, of the elder to the younger. In His renunciation He copied the way of Nature where Spirit sacrifices itself for Matter, and involution takes place for the sake of evolution; He gave up the Peace of Nirvana to participate in the war against flesh.

The task which awaits the Indian reformers of today is a similar one. The tyranny of religious and social institutions has to be broken and the Spirit set free. It will then build for Itself a new body to express its Old Wisdom. Thus renovated, Old India will once again serve the new world.

The struggles of collective humanity are the struggles of the individuals who make it. The fight between the sense organisms leads to disease and death of the body; its health depends on their co-ordinated action. Above struggles and strifes are men; classes and communities are but men united for a common purpose. Karma, the great Law, brings warriors together so that composing their differences they may quit like Nature, the mighty harmonizer. The philosophical problem of the One in the Many becomes in sociology and politics the problem of the individuals in a corporate body and of small groups in a larger unit. Slow is the growth but certain is the aim that Nature pursues—from One Unit Ray to countless reflected images and on to the Image which reproduces in perfection the Primal Unity.

Political democracy has made way for social democracy. The power of the vote has led to claims of social prestige. One man, one vote, has made the man cognizant of his individuality not only as a voter at political elections but otherwise. The educative value of the vote, unconscious and indirect, and above all non-political, is not small. The very word Socialism which prevails today is really evolved from Liberalism which was to the fore in the last century. Considering the franchise reforms a great British Liberal once spoke of educating "our masters"—the voters; they have been educated, but not along the lines he expected. The nobility and the vision of those English Liberals saw the enfranchised masses shouldering their responsibility to themselves and to the state. While to a partial extent this has been achieved, greater numbers in a greater measure grasped the privilege of the vote. Thus came to birth in every European country the movement to the left, till today

we hear such cries as "Workers of the world!—unite," "The reign of the Proletariat," "Down with the Bourgeoisie!"

It was fancied that with the advent of the vote slavery would depart. Nations are finding out that the vote did not free them. Widespread and even universal franchise did not stop the coming of war, and could not check the secret diplomacy which made war. The war made the world more democratic—politically speaking; there are more countries with universal franchise since the war; there are more countries with an electorate where none existed before; there are more Republics than Monarchies; but nowhere has real democracy arisen. It is not likely to, if we go by the lessons of history.

Bodily slavery is abolished, but exploitation of the body? Those who owned slaves treated their property with a greater sense of responsibility than the masters who hire hands for factory and mine, on land or sea. We must not be taken to be unfavourable to the abolition of slavery. Wilberforce and his friends did yeoman Theosophical service when they fought the battles of the slaves and freed them. What we are trying to indicate is the existence, the persistent existence, of privilege and responsibility as opposing forces. When reformers seek to usher in a sense of responsibility, invariably they but succeed in giving birth to that of privilege. This happens in every sphere of life. Even in Theosophical circles we hear vociferous notions in connection with the noble and grand teaching of self-devised ways by a self-induced soul. What the philosophy seeks to do is to sow the seed of responsibility, but ere it is sown, from the weeds of human passion sprout the poison of privilege. Often students claim from our Philosophy and the Masters rare privileges before thinking of their duties and responsibilities to either and to both.

Though everywhere present, this war between Privilege and Responsibility is obscured. At its very source it is obscured, in the human breast where these two forces are active—God and Satan, our divine and our demoniacal natures. Not rare are the occasions when the vested interests of privilege don the garb of responsibility and endeavour to establish firmly their own position. In the international world of today this effort of privilege mistaking itself for responsibility is rampant. The "conquerors" have responsibility to the "conquered"; the "civilized" governments have responsibility to the uncivilized mandate—territories given in their charge by the League of Nations; the "Christian Missionary" has responsibility to the "heathen Chinee"; the "Culture" of Europe has responsibility to the "barbaric east"; the "whites" have responsibility to the "coloured"—! and so forth.

This is one of the aspects of the problem of India. The political propaganda of the National Congress brought the power of the

vote, however limited the electorates, under the Montague Reforms of 1919. Immediately arose the question of the privileges of the voters, and many of the educated classes who had not concerned themselves greatly with the masses *had* to touch them. In their turn the masses, divided into the voteless and those possessing the vote, found a new voice. The struggle continues between privilege and responsibility. The educated Indians, using their privilege, feel a responsibility to the masses of India; the British missionary, merchant and administrator, each with his own privilege feels a responsibility to the teeming millions; the whole British Government in India and its masters in Whitehall and Westminster, also feel their grave responsibility to the high emprise of civilizing the fallen Hindusthan. To any impartial observer it is evident that none of these classes is wholly devoid of the canker of privilege and class-interest.

The major communities in their millions, the Hindus and the Muslims, have their respective privileges to guard and to foster; so have the smaller communities like the Buddhists, the Jains, the Parsis, and the Sikhs; then there are the converted Christians, and the Anglo-Indians or Eurasians, with their positions to guard; and the poor down-trodden untouchables. The British have been charged with following the policy of *Divide et Impera* and of fostering dislike and hatred in one class against another; but again and again they speak insistingly of their own duty and responsibility to the country, its many opposing classes and its vast masses. If the educated Indian political worker gives vent to his doubts and suspicions about the "nefarious alien" government, the British administrator in his turn can and does point the finger of reproach at the neglect of the Indian masses by the Indian classes, at such customs as the *purdah* and child-marriage, at the tyranny of the caste-Hindu over the untouchable pariah, at the protest of the non-Brahamana against the Brahamana, at the religious riots between Hindus and Muhammedans. The neglect of responsibility, the non-fulfilling of duty charged against each of these classes has a basis of truth. The hands of the British in India are not immaculate—they have not so been in the wars of the 16th to the middle of the 19th century, nor have they been so in the work of peace since 1857 when India passed directly under the British crown. On the other hand, Indians can not but acknowledge that their own countrymen aided and abetted in those wars and in the work which followed; that if the British took advantage of the divisions, such advantage was offered almost unsought by the children of the soil. It happens even today. The prime difficulty in the way of India is not that the British distrust Indians, or vice versa, but that one Indian distrusts another. All this talk of responsibility cannot be taken seriously. At present the contest is between privileges. Time may come, we hope it is

not far distant, when the contest will be between privilege and responsibility. When that is over, in India as elsewhere will emerge an era of real peace; for never can there be a contest between responsibilities.

M. K. Gandhi and Rabindranath Tagore are the two outstanding figures in Indian life today, and are in a real sense the tribunes of the people. Both have been endeavouring to bring the prevailing war on the plane of responsibility. By appeal, education and example they preach responsibility as against privilege. If they have not been able to do this more extensively and thoroughly, it is because the forces of privilege are deep-set and hidden. Similarly, many a British administrator in India and many a statesman in British Parliament has evoked and even obtained, as Gandhi and Tagore have done, a sense of responsibility. If the Indian leaders have influenced British hearts, like that of Mr. C. F. Andrews, the British Viceroys and Secretaries of State have inspired and energised many an Indian like Dadabhai Noaroji and Gopal Krishna Goklae. In this we see hopes of the coming renovation.

The events of the last three centuries have implanted firmly the British in India; Indians cannot get rid of them. Also it is clear that even the bull-dog tenacity and vigour of the Briton cannot subdue the children of the soil and make them docile and obedient to his will. Privilege must and will fight privilege; responsibility too will fight privilege. The solution lies with those Indians and Britons who have a true sense of responsibility to the country as a whole, vast in territory and huge in population. Masses cannot harmonize with masses, but man can with man. For

> *. . . there is neither East nor West,*
> *Border, nor Breed, nor Birth,*
> *When two strong men stand face to face,*
> *Though they come from the ends of the earth.*

Strong souls from the West and the East must unite—souls whose strength is not impaired by class, caste, race interest; who have no privileges to seek or sustain, and who follow the Religion of Responsibility.

A DIALOGUE ON LOVE

THE *Maiden:* O reverend Sage, my heart tells me to seek thy counsel. Yet my reason would abstain, for how shouldst thou —ascetic—know that I would ask concerning Love?

The Sage: Hearts' loves of many ageless pasts may dwell e'en in an ascetic's soul. Found in the heart is not Love, alone, but knowledge. Nay, Love is Knowledge. If love be in thy heart, what need hast thou to ask of Love?

The Maiden: Thus soon thy words resolve the doubt. I thought I loved two suitors for my hand, and now I see that I can love them neither.

The Sage: Well may it be so, but not surely. One instant a veil might fall away from before the still shrine of thy Soul, and thou mightst see in new light from of old a companion of the future in one of these. Else might there be some other yet must find the path to thee. Might be, not till yet another life is destined to return to thee a fitting mate. But, when the gods do hide their intent from thee, seek not to tear aside the veil. Let Love come in train of the Good Law, in order of Great Nature—besought not, flaunted not, but come as waking comes in the sweet springtime dawn.

The Maiden: Dost thou give promise I shall truly know Love when it comes?

The Sage: Assuredly. Thou mayst rest on this: Love is an Initiation. If thou knowest it not, it is not Love.

The Maiden: Tell me, then, Father, what Love should be! For many I have known went smiling to a life of promised joy, hand fast in hand, who found but pain and disillusionment—not Love.

The Sage: They—one or other, or might be, both of them—loved the land of pleasant dreams; they sought for happiness alone, not to be worthy of the Initiation; sought not knowledge of the Soul of each, nor knowledge of the Great Pulsing Heart within all Nature.

The Maiden: But Father, surely there are few in days of youth who care to speak the things of Mind and Soul? I weary grow at times, and find myself lonely, and apart in thought from those who ever chatter, chatter cleverly, and make their mirth of coarse unseemly things. They e'en make mock of Love.

The Sage: When thou wilt find true Love, wilt find one homogeneous to thy nature; to whom all Life is consecrate, who will have ardency to take with thee the Bright Track of the Soul. And in that embodiment of thine own love, wilt find all others for thy love, thy joy, thy patience, and compassion. Thou wilt know thy love

is true, if thou art Friend to him, Mother, Sister, Daughter, and Companion; if to thee thy needs of Friend and Father, Son and Brother all find fulfilment in him, yet leave the doors flung wide to the world of all Friends, Fathers, Sons and Brothers; all Mothers, Sisters, Daughters, to know in all a deeper kinship, and so make thee tenderer, wiser, and more thoughtful to thine own near Karmic bond. Never can true Love be ministrant where is exclusiveness—where happiness is sought for two alone; never where is sense of possession, be it of body, mind, soul, of house or wealth; never where is demanding of the other what may be taken only in participation, the gift of Life and Law and Duty. In duties of the mated state to family and race, well-fulfilled through love of the Great Self of all creatures, there doth prepare a new embodiment of valor and of virtue in the world. Wise Ones of all the past in ancient times came down to save to Man pure household fires, that from them might be kindled the Sacred Altar-Fire of Service to Mankind.

The Maiden: Duty seems ofttimes a harsh word to mine ears, and I would have in love the greatest joy. Can such joy be sinful?

The Sage: Can that natural be wrong? Must Duty kill out Joy? Or Joy be incompatible with Duty? I but speak of Joy that is enduring, of Duty that is blessing, in the bond that binds, not two, but all hearts to the Whole.

The Maiden: Such love must be rare to find.

The Sage: Rare as is the flower of Udumbara Tree!

The Maiden: Yet, for all that, might one, then, not take a lesser love?

The Sage: Depends, O Daughter. Depends on how bright the flame of self-sacrifice burneth in thy heart. Depends on how steadfastly thou canst abide by chosen course. Depends on need thou knowest to exist in other lives concerned. Have been those who saw the karmic marks of destiny, who dared fulfil though stepping into shade themselves, who helped others find the skyline by that course—and in themselves a Greater Love disclosed undreamed of, radiant galaxies of space.

The Maiden: O reverend Sage, may I see the Truth and do my whole Duty, if e'er the chalice of Love's sweet waters, or scant or generous, be pressed unto my lips! Unwitting, I craved sure counsel of thee, who in universal love knoweth of all Love's lesser joys and beauties: for thy wisdom, now, my gratitude!

DISINTEGRATING PROTESTANTISM

THE sects of the once-powerful Christian faith number hundreds. In real essence, however, they are all varying shades of three primary colors: Fundamentalism, Modernism, and Catholicism. Let us cast an eye upon the curious complex of promise and weakness called "Modernism."

Modernism is, broadly speaking, that trend in the ecclesiastical mind which, obedient to inner impulse and a formless belief in the reality of things spiritual, tends to pour the action flowing from these sources into the channels carved for it by the popular idea, which at the present moment chiefly stresses "tolerance" and "science." The potential unhealthiness of Modernism lies in its unconscious tendency toward demagoguery. In pandering to popular ideas it is certain that many modernists will pollute and thus lose whatever they have of real spiritual perception, while others will embrace "psychology" and the "wisdom of the (modern) East," and so end by merely exchanging one form of fetichism for another.

On the other hand, Modernism, which is essentially the phenomenon of disintegration of a dying body, likewise carries with it the potentiality of enriching newer and truer growths. One of its most hopeful features is the leaning toward fair consideration of other world creeds—a tendency which must inevitably lead to the perception that Christianity is only one of many religions making the same claims and resting upon the same basis.

One great aid to tolerance has resulted from the present day international intercourse, which to a certain extent is holding up the mirror to Christian civilizations. Likewise, recent examples of Western brutality and injustice inflicted upon the East have opened a number of eyes which were ready for the seeing. Says the *Literary Digest* (November 21, 1925):

> The wars in Syria and Morocco, the Palestinian Arabs' unrest under the "Balfour Declaration," the Chinese resentment of extraterritorial privileges, the Japanese indignation over the American exclusion act, and the general resentment over the assumption of white superiority—all are regarded as symptoms of a general ill-feeling among the "lesser" peoples that may drive them to Bolshevism for their politics and to Islam for their religion, the one as offering a hope of political equality and the other because it not only teaches but practises the common Fatherhood of God and the brotherhood of man. Christianity is placed in a deadly parallel with Islam, and, because of the aggressiveness of the nations which call themselves Christian, it suffers by contrast.

Lord Willingdon, a well-known English publicist, writes on the same subject:

> . . . I honestly believe that if the whole attitude of white races to colored races could be entirely altered, if the white men would always act

in the spirit of giving equality of opportunity to those who are colored, what appears to be the aggressive and unreasonable attitude of colored races would entirely change, and they would be found to be ready to discuss these important matters in a fair spirit, and with a due sense of all the difficulties surrounding them.

These remarks are so obviously true that there remains little to say, other than to point out the desirability of determining whether the Occident suffers from a natural moral inferiority, or whether it has been the victim of a false and bigoted creed handed down by its savage ancestors of the middle and early Christian Era. Mr. Glenn Frank sees still further:

Men of insight have long insisted that an ideal civilization would combine the spiritual genius of Eastern civilization with the practical genius of Western civilization. . . .

The Eastern ambition for spiritual perfection is undoubtedly a higher aim than the Western ambition for material prosperity, but a study of the Oriental leaves me with a haunting sense that there is something missing in the wisdom of the East. . . .

The Easterner dodges the facts of life when he should dominate them; he runs away from the world in order to be good.

Does this lead either to the highest goodness or to the highest efficiency? I think not.

The brooding Easterner and the bustling Westerner are alike only half-men. . . .

Each is fumbling at the gates of life with a half key.

It is all right for the Indian to bathe in thought but the American will be an even better man if he will only think in his bath.

When Chicago marries Calcutta and when we develop personalities with a double genius for the spiritual and the practical, we shall be good citizens of a great civilization. (*The Washington Post,* November 4, 1925.)

With so many lifting their eyes to the parti-colored lights from the East, it is not astonishing that some Christian modernists are beginning to recognize that even the Jew has a religion worthy of the name. The Rev. John W. Herring, Secretary of the Federal Council of Churches' Committee on Good Will between Jews and Christians, says:

The heart of the whole matter is this, is it not? There are certain great basic needs of the Universal soul of man, and certain truths that shine out of these needs. And the greatest of these needs is for love, and the greatest truth is brotherhood. And there are certain special needs of individuals or of groups and certain truths that shine forth from those special needs. Thence comes the legitimate divisions of mankind—the sacred cultures which enrich our common life.

Will it not follow that if all men are free in an era of active generosity to follow their own souls' needs wherever those needs may lead there will be no loss? Each Group will retain its own special richness unchallenged. And what is more, the great truths that are of all mankind will bind us together in the universal harmony, and lift us out of ourselves until our souls beat in the universal rhythm. (*Literary Digest,* January 9, 1926.)

To become a Theosophist in reality, the Rev. Herring has to make but a single step—to recognition of the tremendous accumulation of débris which overlays the true gold of the primeval doctrine found somewhere at the heart of every creed; but having taken that step, he would no more speak as a Christian minister, for to him the retention of a creedal name would then seem but the aimless treasuring of a memento of dead prejudice.

Meantime, Rabbi Wise, remarking that "Jews should claim Jesus" (as a great ethical teacher), has brought such a storm upon his head from Hebraic fundamentalists that he felt impelled to resign. The issue of the case is still in doubt, but says Rabbi Gup:

> Jesus is for the Jew. . . . An eminent teacher of morality, original, imaginative, sublime; He was a religious genius of the first rank. Stripped of mythological accretions, the Gospels are a product of the people of our own flesh and blood.

And Rabbi Tedsche follows thus:

> Jesus is one of ours . . . whether we want Him or not. He was not converted to Christianity until long after His death. Because a lot of bigoted fools misunderstood His teachings does not mean that this great man did not stand for something wonderful.

It is evident indeed that Jewry far surpasses Christianity, not only in tolerance — ages since it learned a bitter lesson in that respect — but also possesses a far more accurate estimate of the axis about which western theological wheels revolved in grinding their grist of blood and misery for so many centuries.

At this distance in time it would be hard to point out all the original springs of the Protestant movement. It is generally supposed—by Protestants—that the reform arose from a desire for spiritual freedom and liberty to follow the highest lights. Examination of Protestant creeds and comparison with the Catholic do not bear out this view. The differences of dogmatism between the two are technical and unimportant. More likely the movement arose in personal resentment against the domineering methods of the Catholic clergy, together with desire on the part of the dissenters to be free to domineer in their own way. Certainly in neither Luther nor Calvin are to be discerned anything of tolerance, or indeed, of any higher and more spiritual creed than that of "Mother Church." On the contrary, Calvinist doctrines in particular outdo the Carthaginian cult of Moloch in pure demonism. Likewise, the Puritans, regarded as *beaux idéals* of Protestantism, and said to have come to the New World in search of religious liberty, never evinced the slightest glimmering of an intent to extend that liberty to anyone else.

Protestantism seems to have drawn its sustenance from two sources — a feeling in laymen in general that individual liberty would more likely be found between severed and discordant sects than under the powerful and ruthless thumb of Catholic hierarchy;

and also from the quality of inertia in the human mind which leads it to accept wholesale the creeds taught in infancy. It was only necessary for Protestantism to live long enough to find within itself children "reared in the faith" in order to become a fairly permanent fixture in human affairs. But having behind it no definite intelligent cohesive direction and purpose, its day of disintegration was sure to come, and now seems in full dawning. Its difficulties are serious enough in this country, but in Europe:

> Protestantism in continental Europe is reported in a desperate battle for its life, with the outlook so ominous as to raise the question whether it is not on the point of death. It has been reported from time to time, sometimes with almost despairing insistence, that the churches of Luther and Calvin were in serious plight, but it is now imprest on us that they have reached the point where only prompt and efficient leadership can save them from being mere relics of history.
>
> Some of the causes of Protestantism's desperate condition are inherent in its divisions; others have been induced by the war. The net result, we are told, is almost complete loss of prestige, lack of financial and moral support, depletion in clergy and congregations, loss of its press and the lack of new recruits to take up the work interrupted by death, starvation and disillusionment. *(The Literary Digest,* December 5, 1925.)

In contrast to this disintegration of Protestantism, the Vatican finds itself, at the end of the great upheaval, in a more advantageous position than it had enjoyed for centuries. At the present time Catholic influence is undoubtedly waxing.

To imagine that in any immediate future the church will wane and disappear, however great the ascendency of Theosophy, would be to postulate a miraculous change in human nature. So long as man is man there will always be the two extremes: spirituality and superstition, soul liberty and enslavement of Spirit, a moral and intellectual democracy as opposed to an iron-bound hierarchy. These are "the world's eternal ways." The church may undergo strange transformations. It may even at some distant time lose its present cognomen, but it will never die until that time, ages hence, when human nature shall be no longer half-animal, but wholly divine.

In the meantime, as Theosophy, under one name or another, has for centuries prevented the ecclesiastic fist from a full closure on the soul of mankind, so in future times must it stand as the tower of refuge against the cohorts of psychism and superstition. So long as the entrance to the "small old path" is kept open, so long can it be found by the worthy, regardless of surrounding darkness, whether in religion or in science.

THE FIELD TO BE SOWN

THE true Theosophist, upholder and devotee of the Mysteries, is one who knew at once, in the words of the philosophy, "the voice of his Guru": a voice so compelling, so all-inclusive, and so conclusive, that for him there are no more doubts—here is the true guide to all that is known or henceforth to be known. To such an one, habituated to understand the Ancient Wisdom through the acquaintance of ages, and yet born *sans* memory of the painful acquiring, there seems but one possible obstacle to acceptance thereof by the entire race. That obstacle is ignorance. He cannot see nor can he understand why any man hearing the philosophy in its symmetry should not forthwith embrace it; but he has so far only the Eye doctrine. Acquiring the Heart doctrine, knowledge of the souls of men—this is another matter, a harder and more painful undertaking. To serve the philosophy, this he has been ready and willing to do even at the cost of blood, for lo, these many years. It is in the serving of *humanity* comes his disillusionment and most perilous test.

Last century a Master said: "Mankind are not always what they seem, and I lost much of my optimism in the late affray." If *He* could feel thus, no wonder if a leaden pall settles over the spirit of the servant of Theosophy when he finds that portion of mankind with whom he has to deal composed in greater part of these, to-wit:

Dissatisfied truants from every religion under the sun, inwardly feeling the hollowness of the forms upon which they have been nurtured, but insistent to the last upon retaining those forms; willing to adopt the true Science of Life only insofar as it can be mutilated and tortured into an appendix to old illusions esteemed dear. These are the wilfully discontent, fated to drift from creed to creed, and from philosophy to philosophy, with never a resting place.

Keen witted casuists and logothetes interested in the spinning of linguistic webs without substance, desirous of employing wits against all the market-place philosophers in the exercise of phrase making.

Adventurers from the various schools of delusion, having teachers temporarily absent, and curious to listen to "other phases" of "occult thought"; perchance hopeful to carry back to their respective circles pleasing tittle-tattle about personalities, and to engage in discussion as to the relative "occult advancement" of those personalities.

Sentimental ladies addicted to "sweetness and light," seeking "spiritual leaders" at whose feet to place their vagrom allegiance; their measure of "spirituality" being the sweep of flowing locks,

expanse of delicate brow, or ability to string together sweetly syncretic phrases in endless succession.

Iconoclasts aflame with ardent vanity and youthful bigotry, impatient of all that smacks of metaphysics, and wishful to measure destructive swords against the philosophy in the hope of "destroying" another "illusion."

The soured, hardened, and embittered aged, hoping to find another detested religious creed with which to titivate their fading powers of hatred and antagonism into new sensation.

Seance-haunters looking for rational explanation; rejecting explanation found, in that it meets not their unformulated desires.

Practitioners of the "occult arts" seeking wherewithal to embellish their wares for speedier sale to the ignorant.

Panderers in the employ of "occultists" and "yogis" who have learned that Theosophic lodges—some of them—offer opportunity to the wielder of hook and line.

The "man in the street," without convictions, temporarily enthralled by a display of keen logic, or enthused by contact with a high idealism; without definite purpose in life other than avoidance of suffering, drifting from lodge room to gaming hall and back again with easy facility.

The mentally, morally, or physically ill, hunting solace and relief, that the course which brought them to this estate may be pleasurably resumed once more; they who seek recipes for "health, wealth, and happiness."

The disillusioned and weary, carrying burdens of pain so heavy that the mind rises in desperation and demands the answer to life. Some of these perhaps are prepared to learn and listen; others, though gaining a little light, fall again under the spell of the world's delusions.

Too few, the average of earnest and loyal students, possessed of fair intellectual grasp upon a few fundamentals, but for the most part unschooled and unlearned in the proper presentation of philosophy to the world; tending to follow the "leader" rather than the doctrine, ignorant in the problems of human nature, and thumb-fingered in the affairs of life.

Three or four in a fortunate lodge, companions on the Path, whose eyes radiate the unquenchable fire of spirit, whose words and deeds manifest an undying purpose making naught of time, space, or obstacles.

Were it not for these two last, hearing by the world's ear would be non-existent; nor could any man find strength and courage to carry on. Is the game worth the candle? For one who relies upon external and apparent result, certainly not; but it is for the future we work, and not the present. It is natural to wish that the tree of life could grow straight and strong and symmetrical, bearing upon

its branches fruits fair-fleshed and without blemish. There is no such tree and no such fruit—not in Kali Yuga. The tree is stunted; its pendant fruits, when not odorous with lush decay, hard, gnarled and sour as wild apples.

There is no need to be blind to the conditions we face. Are they not within as well? However eager, however earnest and devoted to the cause of Humanity our hearts may be, mind, moral nature, and Kama are but part and parcel of the race. The difference is that between the sick-satisfied, and the sick who knoweth his own cure. The trimming of this fearsome tree must proceed branch by branch, the barren soil around its roots fructified by sacrificial blood through the seemingly endless years, so that at the appointed time, its growth shall once more be nourished by purer elements.

What if the work be a stone of Sisyphus for the span of this our lifetime? Few workers so inept and so powerless that through them each at least one soul is not turned from ill to unending spiritual action. That in itself, however dreary the outward course of things, were accomplishment sufficient for any one man's life; accomplishment vaster than falls to the lot of many who sit in high places. And is there not the joy of the eternal search, the ever-present possibility of meeting the gleam of spiritual recognition in a stranger's eye—of welcoming unexpectedly back to the world of works those of old time, inheritors of the immemorial spiritual lineage, the golden link between men of matter and Masters of Wisdom?

"Straight Is the Path"

Our Masters are not "a jealous god"; they are simply holy mortals, nevertheless, however, higher than any in this world, morally, intellectually and spiritually. However holy and advanced in the science of the Mysteries—they are still men, members of a Brotherhood, who are the first in it to show themselves subservient to its time-honored laws and rules. And one of the first rules in it demands that those who start on their journey Eastward, as candidates to the notice and favors of those who are the custodians of those Mysteries, should proceed by the straight road, without stopping on every sideway and path, seeking to join other "Masters" and professors often of the Left-Hand Science, that they should have confidence and show trust and patience, besides several other conditions to fulfill. Failing in all of this from first to last, what right has any man or woman to complain of the liability of the Masters to help them?—*H.P.B.*

ANCIENT LANDMARKS

VII

The Kings of China

IN his *Ocean of Theosophy* William Q. Judge speaks of "ancient and honorable China"—ancient it is, for as the *Secret Doctrine* tells us, the Chinese reached their highest civilization when the fifth Aryan race had hardly appeared in Asia. The original Chinese belong to the seventh sub-race of the Atlantean Race, and from them branched off not only the Malayans, Mongolians and Tibetans, but also Hungarians, Finns and even the Esquimaux. These true Chinamen are of the inland, the aborigines who, in their purity, form the highest and last branch of the fourth Race, whose headquarters are in the province of Fo-kien where H.P.B. reports the existence of a "sacred library" which contains some most ancient Mss. in the Lolo language. The other Chinese are one of the oldest nations of our fifth race, whose later-day Emperors are the degenerate successors of the Dragons or Initiates who ruled the early races of that fifth humanity. As to China being honorable, who has not heard of the integrity of the Chinese? In such spheres as commerce and politics they have a reputation for honesty and honor worthy of emulation by the modern world. Ancient and honorable China is dying, but her spiritual resources will be inherited by those who evolve out of that branch race.

The wisdom of China comes to us in certain great books, withstanding the ravages of time. In spite of changes and more omissions than interpolations, these texts are not so fragmentary and disconnected as those of Zoroastrianism, examined in previous articles. We are indebted to Confucius for this.

The Chinese divide their eras into three antiquities—the most recent commences with the period of Confucius, who was contemporary with the great Buddha; the second, called the middle antiquity, goes back from Confucius to about 1200 B.C.; while the highest covers a period of 2200 years, commencing with Fu-hsi 5000 years ago. It will not be far wrong to regard Fu-hsi, as the Krishna of China, the opener of its Kali Yuga, first in the line of earthly rulers who "broke up the Primal Unity," of the preceding age.

Beyond the three antiquities is the "fabulous" and "mythological" era. It covers millions of years. Beginning with the epoch of Pan-ku in whose time "heaven and earth were first separated," we come to the 12 Tien-hoang, Kings of Heaven, 12 To-hoang, Kings of Earth, and 9 Gin-hoang or Kings' men, who ruled for some 500,000 years. These 12 Tien-hoang are "the twelve hierarchies

of Dhyanis or Angels, with human Faces and Dragon bodies; the dragon standing for *Divine Wisdom* or Spirit; and they create men by incarnating themselves in seven figures of clay—earth and water —made in the shape of those Tien-hoang, a third allegory." (*S.D.* II, 26-7.) Among these mythical beings is one Sui-zan, "The Man of the Burning Speculum," the Fire-Producer, the Prometheus of China. Superb culture, heavenly knowledge and high civilization are reported in these prehistoric eras. Very scanty is the information about them available to the non-Chinese. These mythical figures, truer than their historical counterparts, remain unknown and unappreciated by the modern world, whose culture is too gross and narrow to grasp the meaning of the cosmic and evolutionary events which they embody.

Fu-hsi, also called Po-hsi, the first Human Ruler of the Chinese people, is even today regarded as a superhuman being. To his credit stands the task of recording the Eight Kwa or Trigrams. In the *Yi King,* an ancient work "written by generations of Sages" says H.P.B., which the *Theosophical Glossary* describes as the Kabbalah of China, it is said:

> Anciently, when Pao-hsi had come to the rule of all under heaven, looking up, he contemplated the brilliant forms exhibited in the sky, and looking down he surveyed the patterns shown on the earth. He contemplated the ornamental appearances of birds and beasts and the (different) suitabilities of the soil. Near at hand, in his own person, he found things for consideration, and the same at a distance, in things in general. On this he devised the eight trigrams, to show fully the attributes of the spirit-like and intelligent (operations working secretly), and to classify the qualities of the myriads of things.

These eight trigrams are lineal figures of great interest to the student of universal metaphysics and occultism, both of which form such an important part of H.P.B.'s *Secret Doctrine.* These figures are made up of three lines: the first is made up of three unbroken lines, and is followed by one broken and the remaining unbroken lines, till the eighth is evolved, which is composed of three broken ones. These represent (1) Heaven (2) Still Waters (3) Fire (4) Thunder (5) Air (6) Running Waters (7) High land or mountains, and (8) Low land or earth—the eight-fold universe described by the *Bhagavad-Gita.* Each of these is representative of a material plane and a hierarchy of conscious beings who all play their shadow-game on the illusory eighth, the earth, this man-bearing globe. Therefore, each also has its corresponding virtue. These eight form a circle, the first at the South and the last at the North.

These eight result from Four Hsiang or Emblematic Symbols, which in their turn come from the Two Elementary Forms, and the two from the One, the Great Extreme. James Legge, the well-

known Chinese authority asked in 1882: "Who will undertake to say what is meant by 'the Great Extreme' which produced the two elementary forms?" *The Secret Doctrine* did undertake to answer him, and the student will find an explanation in Vol. I, 440-41, and Vol. II, 554.

Further, to the credit of Fu-hsi stands the construction of musical instruments and the spread of the Science of Sociology; he was *par excellence* the advocate of a pure family life and the dignity of the home. His successor invented agricultural implements, and thus gained for himself the title of "the Divine Labourer." Yi-King attributes the discovery of Agriculture to "the instruction given to men by celestial genii." (*S.D.* II, 374.) Hwang-Ti, the third of the prehistoric, semi-divine emperors was the builder of sacred shrines and libraries. Under his influence arose a regular board of historians, the chief of whom was the reviser and amender of the hieroglyphic writing. Hwang-Ti also regulated the calendar, to which he added the intercalary month. His wife is credited with the invention of the several manipulations in the rearing of silkworms and the making of silk.

All this in the night of time. For thousands of years China has been famous for her discoveries—artesian-wells, compass, glass, gunpowder, paper, printing, porcelain, etc. Much of this knowledge has come down from these mythical periods. Most probably it is to the board of sage historians of the reign of Hwang-Ti that the Chinese owe their habit of preserving records and their custom of maintaining archives. Our knowledge of ancient China comes from certain great books which have been transmitted with faithful care down the generations.

The first of these ancient volumes is the *Shu King,* which is history with proper chronology, which chronology is based on a very accurate astronomical knowledge; their astronomical sphere is assigned an antiquity of 18,000 years (*S.D.* I, 658; also II, 620). The book acquired this title in 202 B.C., before which period it was known only as *Shu*—"the Pencil speaking." A fourteenth century General Examination of Records and Scholars by Ma Twan-lin says that "the Pencil of the Recorders was busy from the time of Hwang-Ti" which is 2697 B.C. But the *Secret Doctrine* tells us that it was derived from the "very old Book" referred to in *Isis Unveiled.* Therefore it contains pointed references to events in the third and the fourth races. (*S.D.* Vol. II, 280-81; also Vol. II, 372.)

The first two books of the *Shu King* are regarded as legendary. They deal with the rules of Yaou and of Shun who had to contend against the floods and the deluge. Of Yaou, the ancient book narrates that when he found a handful of his subjects a little dis-

contented, he said: "The fault is mine. I must study to increase my virtue and see wherein I have departed from the Way of Heaven." And again on hearing some sage advice, thus:

> "We come by many branching roads and devious ways to the understanding of wisdom . . . I perceive that the forest trees are of many sorts and sizes and that those which bear fruit do not put it all forth upon a single branch. I will think upon it." And this was what he had heard from the Keeper of the Hwa Mountain: "If you have many sons and they be well occupied, what need is there to fear? If you are rich, you can distribute your wealth to others, and then what need is there for care? And if you live a long while and follow the true way, should the empire prosper you will flourish with the rest. But if you live a long while, and the world is filled with wickedness, you have only to retire into obscurity and cultivate your virtue, then when life is done and human ties are severed, you will go to join the gods. And thus transcending the clouds, you will attain the regions of the Supreme; so what occasion is there for decline?

Of Shun it is written:

> Wherever he ploughed the people forgot their landmarks, wherever he fished, the people took in their lines. He made pottery on the banks of the Hwang-Ho that was perfectly smooth and non-porous. He made implements at Show-shan. Wherever he lived for a year, the people formed a community; wherever he lived for two years they built a city; and wherever he resided for three years they erected a capital.

Then came Yu when the chronological accounts begin. Of this ruler H.P.B. writes:

> The Emperor Yu the "Great" (2207 B.C.), a pious mystic, is credited with having obtained his occult wisdom and the system of theocracy established by him—for he was the first one to unite in China ecclesiastical power with temporal authority—from Si-dzang. That system was the same as with the old Egyptians and the Chaldees; that which we know to have existed in the Brahmanical period in India, and to exist now in Tibet—namely, all the learning, power, the temporal as well as the secret wisdom were concentrated within the hierarchy of the priests and limited to their caste.

Yu was also the inspirer of nine urns with engravings on them which in a later age became the basis of *Shan-Hai-King, i.e.,* Wonders by sea and land by Chung-Ku, B.C. 1818. H.P.B. adds that in the last quarter of the third century of our era Kwoh P'oh wrote a commentary on the same. Besides these historical records of *Shu-King* there are the Odes (Shi-King) and the Books of Rituals (Li-Chi).

To the Theosophical student of today what is of paramount interest in Chinese literature is the ethical philosophy of this ancient race. Our task is somewhat difficult but we will not lose our way in the labyrinthine maze of records if we keep these landmarks in mind. Three great rivers of religious, philosophic, and mystic tradition empty themselves in the ocean which today is China. Confucianism resulted from the activity of the sage who has played the

most important role in Chinese history. He was the resuscitator of the Wisdom of his ancient people. He stitched the loose pages of old records in a coherent volume; he explained the metaphysics of Fu-hsi, of Yaou, of Yu; above all he taught noble ethics equal in rank to those of Jesus and even Gautama. The second is the Tao, the Path that Lao Tze and his school walked and advocated others to tread. The third influence is that of Buddhism, which took root in the Chinese soil in the first century of our era. Like three sacred rivers in a confluence, these meet reaching a profounder depth and become more inspiring. The three rivers lose their different courses and become one in the life of the people. The current gathering force becomes clear of dross and in it the whole past of this great people is mirrored. These rapid and engulfing waters contain for the daring soul an experience not to be met elsewhere in the ocean of worldly knowledge.

The influence of the "Brothers of the Sun" as the Masters are called in the Chinese literature, has exerted an immemorial influence on the race and its achievements. Says H.P.B.:

> The aphorisms in the oldest books of China, moreover, say plainly that the "Dragon" is a human, albeit *divine* Being. Speaking of the "yellow Dragon," the chief of the others, the *Twan-ying-T'u* says: "His wisdom and virtue are unfathomable . . . he does not go in company and does not live in herds (he is an ascetic). He wanders in the wilds beyond the heavens. He goes and comes, fulfilling the decree (Karma); at the proper seasons if there is perfection he comes forth, if not he remains (invisible)." . . . . And Kon-fu-tyu is made to say by Lu-lan, "The Dragon feeds in the pure water of Wisdom and sports in the clear waters of life."

THE CHANGELESS MONAD

The MONAD emerges from its state of spiritual and intellectual unconsciousness; and, skipping the first two planes—too near the ABSOLUTE to permit of any correlation with anything on a lower plane—it gets direct into the plane of Mentality. But there is no plane in the whole universe with a wider margin, or a wider field of action in its almost endless gradations of perceptive and apperceptive qualities, than this plane, which has in its turn an appropriate smaller plane for every "form," from the "mineral" monad up to the time when that monad blossoms forth by evolution into the DIVINE MONAD. But all the time it is still one and the same Monad, differing only in its incarnations, throughout its ever succeeding cycles of partial or total obscuration of spirit, or the partial or total obscuration of matter—two polar antitheses—as it ascends into the realms of mental spirituality, or descends into the depths of materiality.—*Secret Doctrine.*

THE DISEASE OF COMPROMISE

PEACE, unalloyed, exists only on the spiritual plane pure and simple. Material life subsists by the separateness of things, and is therefore inherently paradoxical; and being paradoxical, being separative, can only be an existence of eternal strife.

The meaning of manifestation is that primordial spirit constantly seeks through material experiences for *Svasamvedana*—the power of self-consciousness and self-analysis; thus, individuality. but individuality can be gained and maintained only by *excluding* all else, or by *including* all else within the sphere of consciousness. Individuality is sought in the lower kingdoms by engulfing and destroying other individual forms of life and by excluding and holding at bay still others, ever striving in their turn to invade, disrupt, and destroy. Let any being cease for a moment this offensive and defensive activity, and it will vanish from the plane of manifestation.

The human plane, that of self-perception, being reached, the turning point between evolution of consciousness into matter and involution of that consciousness into spirit has been reached.

Human animal existence is separative and destructive; spiritual existence is unifying and integrative, and the ego which is spiritualizing itself has to carry on the process no longer by taking but by giving, no longer by destructive imbibition but by self-identification with all nature, though operating from the firm basis of its individual self-consciousness.

But man is the miniature summation of the Universe; within him material evolution and spiritual involution proceed simultaneously and interlocked. Therefore, however tall he may grow in the stature of spiritual wisdom, his feet to some extent are enmeshed in matter throughout the evolutionary cycle. And so ever the Master of Wisdom has to deal with all the voracious and destructive elements in nature which seek to encroach upon and destroy individuality and self-consciousness.

Spirit, as it releases itself from the bonds of matter, identifies itself with All Spirit, and so gains that power by which matter itself can be spiritualized But the tendency and desire of matter is to absorb within itself and obliterate spiritual power and spiritual knowledge. The race of the spiritual man must be run from beginning to end, clean-cut and without faltering, and with no narrow margin of doubtful victory at the goal. Therefore the spiritual entity, first of all, has to retain its nature and individuality intact, and must never go backward or relinquish any particle of knowledge gained or any self-purification achieved. Here we perceive the meaning of a great analogy—the relation between the higher

and lower selves of man and the higher and lower forms of knowledge, spoken of in the Ancient Works.

That higher knowledge is Atma Vidya — Theosophy — produced by the Higher Self of humanity and maintained clear and intact down through the ages by that Higher Self, manifest in the persons of the Masters. That higher knowledge is essentially and basically "vast, substantial, and unchanging"—the *Ultima Thule* beyond which human intellect at this stage cannot go.

The lower knowledge is relative knowledge, all that knowledge which can be achieved by the unaided efforts of the Kama-Manas of humanity—intellect cogitating on the animal plane. It is that knowledge whose rise, now as theology, now as magic, and again as science or philosophy, is seen in every civilization. In each cycle it approaches very near to the boundary which divides relative knowledge from true knowledge, but never quite attains; though in truth, its power and sustenance are drawn from the decaying fragments of former incarnations of the Archaic Science.

As the Higher Self of every man stands immovable in the midst of his being, the ultimate savior and redeemer of his nature, so Ancient Wisdom is maintained in the world as the eternal redeemer of mankind, as the finally dependable rectifier and purifier of his science, theology, and philosophy. The dividing line between the higher and lower selves in man is almost impossible to discern, so closely welded are his spiritual and animal natures. Just so difficult to perceive is the line between truly spiritual wisdom and the higher aspects of that lower relative knowledge of science and theology. It is that close relation in the individual man which makes possible all his self-deceptions and delusions, which enables him to clothe his carnal ambitions with the aureole of righteousness, under the guise of religion, or hide his egoistic and appetite-controlled mental activities, all too often, with the high-sounding name of "science."

Such perversions are compromises and signs of spiritual weakness; and a compromise is victory for the cohorts of matter, defeat for Spirit. It is a mixture of activity, but action ultimately must become absolutely purified.

The outer world is the reflection of the inner. Man's mental activities in regard to his intellectual surroundings are the projection of the unseen activities proceeding on the battlefield where the great war between his spiritual and animal natures is under decision. Just as the elemental forces of the human being continually tear down, pervert or destroy and dissipate his own spiritual striving and aspirations, so in the outer world these disintegrative forces are represented by the will to tear down, to partition, destroy and dissipate the Ancient Science.

Men have nothing to fear from the outside. The true enemies

of their higher selves are the internal forces of their natures. The most potential enemies of Theosophy are those who, sincerely believing, carry into their relationships with it their own internal chaotic condition, seeking to force it into compromise with the lower knowledge as they compromise with their own animal selves. And many—very many—sacrifice piecemeal on the altar of public or "scientific" opinion that very doctrine which has been their mental and moral salvation—that doctrine which would not have endured in the world through any given decade, had all its servitors adopted their own attitude toward it.

The Higher Self in man does not exist as a source of supply or a means of delectation for his animal self. Its purpose is complete subjugation, purification, control and spiritualization of that lower self. The purpose of Theosophy in the world is not that it be used as an intellectual gratification for speculators, not as a means on the part of the intellectualist of attaining personal knowledge devoid of interest in the welfare of humanity, not as a means of gratifying the emotional natures of the religious-minded. It is in the world as an eternal standard and measuring-rod by which the progress and status of mankind and its sciences, philosophies, and religions can be accurately gauged; as a power through which its forms of thought may clear themselves of error, delusions, and delay, if so minded.

Theosophy has carried the wisdom of primordial Divinity across the unfathomable gulf of ages. It has outlived in turn countless civilizations, each with its sciences and philosophies, hailed by their devotees as the last attainable word in human knowledge; and it has maintained its intactness from the very beginning, against the destructive and disintegrative efforts of those who, believing themselves devoted, nevertheless sought to draw Wisdom down to the plane of animal intellectualism, to call down Spirit from its divine heights because they lacked the strength and courage to lift *themselves* to those heights.

Spirit, flowing through the lower channels, is not Spirit, but matter; Theosophy, degraded and corrupted, in compromise with the ephemeral views of the lower reason, is no longer Theosophy, but a hybrid intellectualism, as potential for evil as in its pure state it is potential for good. Let us not deceive ourselves or confuse the issue.

THE WILL TO LIVE

EVERY man, from the savage to the sage, wills to live. Whether it is an unconscious urge or a deliberately planned endeavor of self-conscious intelligence, man lives by the power of his will. The knowledge of the use of this primal Mother-power is obtained through action—kriya. Action implies choice and the deciding factor in choosing is Desire; therefore it is said that "behind will stands desire."

All embodied self-conscious intelligences, *i.e.*, men incarnate, act, propelled by desire and using the power to choose, to resolve, to will. This propelling desire is dual—high and spiritual (ichcha), or low and demoniacal (kama). The fecundating power in the upper triad is aspiration, in the carnal man passion. The desire for Knowledge, for good company (sat-sang), for inner attainment, is the starting point of spiritual life. He who is inclined to the higher life aspires to holy ideas, institutions and individuals. From this aspiration comes the resolve to love, help and serve. This brings the man knowledge and enlightenment; knowing and serving he realizes his own true Nature and gains the inner memory of the immortal Ego. Thus he is re-formed and obtains his true name. Name and form (nama-rupa) are dual—the personal and the individual. The former is the child of tanha-kama or passion, the latter of ichcha-yagna or Will-full Sacrifice.

Each one of us is dual—desire-formed and will-formed; the first is called the lower man, the second is the Spiritual Triad. In us is the wise Eros and the blind Cupid: the power of the one is impersonal altruism; that of the other personal attachment. Both are creators, but the one creates by the power of will (kriya-shakti) the other by passion (kama-shakti). The former is free, the latter is dependent on some one else for the act of creation.

For the student of Theosophy the objective is clear—to endeavour to make Theosophy a living power in his life. The power by which men live is either ambition or altruism; but many good ambitions are mistaken for altruism. Ambitions are myriad in number; altruism is single and unitary. Ambition is the service of one's self; altruism is the service of the One Self.

The power which Theosophy unfolds is altruism. Selfish motives and actions are transformed into unselfish ones and ultimately into self-less ones. To know, not for our own sakes nor for the sake of knowledge, but for the sake of imparting to others—this is the sacrifice of wisdom. To love, not because it brings us joy nor happiness to the beloved, but for the sake of impersonal humanity and Nature —this is the sacrifice of devotion. To act, not for self-protection or self-immolation nor for the sustaining of near and dear ones alone,

but to receive and return our dues to man and beast, to shrub and earth, to all Nature—this is the sacrifice of action. Yagna-sacrifice is triple—of knowledge (gnyan), of devotion (bhakti), of action (karma), which the ancient Hindu scriptures call the three paths of the Soul. They are related to Manas, Buddhi, and Atma of the upper triad, to head, heart and hands of the lower quaternary. Thus the *Human* Triad through yagna-sacrifice becomes the Divine Tetractis.

For Theosophists the Will to Live should begin with the resolve to sacrifice the lower to the higher self, the individual for the universal. Knowledge is essential but the motive to gain it is the deciding factor, first between success and failure in Theosophy, and then between the path of White Magic and the way of black art.

Let the starting be right. "Well begun is half done," and the adage has its occult aspect. The desire standing behind the will to live energizes every student of Theosophy: which kind is it?

The world of necessity for self-sacrifice is the world of the Spirit, the world of luxury is its shadow, the world of Matter. That which we need is different from that which we want. The first speaks the language of Will, the latter stammers the tongue of impulse-passion. When we want Theosophy we want it for our own selves; when we need it, it is because the Vision Splendid has been seen—the vision which reveals the fact that all souls are brothers and each lives to make or mar the destiny of all.

The Importance of Motive

Occultism is not magic. It is *comparatively* easy to learn the trick of spells and the methods of using the subtler, but still material, forces of physical nature; the powers of the animal soul in man are soon awakened; the forces which his love, his hate, his passion, can call into operation, are readily developed. But this is Black Magic —*Sorcery*. For it is the motive, *and the motive alone*, which makes any exercise of power become black, malignant, or white, beneficent Magic. It is impossible to employ *spiritual* forces if there is the slightest tinge of selfishness remaining in the operator. For, unless the intention is entirely unalloyed, the spiritual will transform itself into the Psychic, act on the astral plane, and dire results may be produced by it. The powers and forces of animal nature can equally be used by the selfish and revengeful, as by the unselfish and the all-forgiving; the powers and forces of spirit lend themselves only to the perfectly pure in heart—and this is Divine Magic.—*H.P.B.*

THEOSOPHY SCHOOL

H. P. BLAVATSKY is known among Theosophists as H.P.B. This has a meaning. The name of the body is one thing; the Name of the Soul is another. When a child is born a name is given to its form, and both these, name and form—*Nama-rupa* in Sanskrit—are but masques. In most cases the masque passes as the Real, the Soul; for, in most the Real Self or Atman, does not shine forth.

Intuitive students know that the body which bore the name of Helena Petrovna Blavatsky was a masque; in that form a mighty Soul dwelt and toiled; that Soul loved humanity and labored for it. Her pupils, students, friends, felt the power behind and, not knowing how to distinguish that Great Soul from the Masque, called it H.P.B. The Name of the Soul is sacred; therefore it is kept secret—for It has power. All Great Initiates have Their True Mystery Names. Therefore once a Mahatma wrote, "the personality known as H.P.B. to the world but otherwise to us."

Look at her picture and contemplate: look behind those penetrating and all-seeing eyes; observe those resolute closed lips which, if they would open, could tell the secrets of worlds unknown; that noble forehead, the shrine of the Ageless Wisdom of the great Lodge; that beautiful but strong hand—protector of humanity; the whole massive grandeur, symbolic of her mighty dynamic soul. Behind and beyond those symbols dwelt the Soul—the Greatest our age has known.

H.P.B. left no successor. All those who learn what she taught, practise what she preached, live true to the Message she delivered, and propagate those Teachings, are her true successors. Aspire strongly, each one of you, to become the true successor. But, beware of pride and egotism and desire to lead; shun the life of the flesh, seek the life of the Soul. As souls only can you become the pupils of H.P.B. To be successors of H.P.B. in the true sense—that is the great destiny for you. What is the worth of money compared to the wealth of Wisdom? What is fame in the world compared to the inner soul-satisfaction of Sacrifice? Aspire ardently, work patiently, persevere till you come to know H.P.B.

For today, then, what shall we take to heart among all her benevolent Teachings? Here are three:

1. Through joy and sorrow, pain and pleasure, the Soul comes to a knowledge of itself.

There is a great idea—we all must come to a knowledge of ourselves as the soul. That is a difficult task, but she says:

2. All the past shows us that difficulty is no excuse

for dejection, much less for despair, else the world would have been without the many wonders of civilization.

Let us persist, let us go on seeking the knowledge of the Soul, but let us be on our guard, for she warns us:

3. Virtue and wisdom are sublime things, but if they create pride and a consciousness of separateness from the rest of humanity, they are only the snakes of self reappearing in a finer form.

Through such Teachings we will attain as she attained. That Christ-like strength was born of loving deeds. That Buddha-like knowledge was born of patient search. That Krishna-like compassion was born of holy aspiration. The universal real H.P.B. ought to be for all of us symbol of the Goal, the Comforter, the Lord, the Witness, the Resting Place, the Asylum and the Friend.

Who was that Great Soul? None of us mortals can truly know and those who do will not reveal. Here is the greatest of Theosophic Mysteries. H.P.B. left behind the token of her immortality—the flowers of noble deeds, the fruits of inspiring ideas. Her writings are like deep, deep mines—full of Kohinoors fit for the crown of the Soul. Just as behind her photograph lies hidden the mystery of the true H.P.B., so within her words is concealed the mystery of her Message. You, young friends, can know the truth if you make yourselves worthy of relationship with her; live wisely according to her teachings, love impersonally as she did, sacrifice all you have and all you are, as she gave to the Masters and the Lodge, and —you will know H.P.B., the Thinker of Eminence, the Compassionate Discriminator, the Lord over death itself.

The Pure in Heart

In every country and in every age there were and there will be people, pure of heart, who, conquering their earthly thoughts and the passions of the flesh, raise their spiritual faculties to such a pitch that the mysteries of being and the laws governing Nature and hidden from the uninitiated, are revealed to them. Let blind men persecute them; let them be burned and hunted from "societies acknowledged by law"; let them be called Magi, Wise Men, Raj Yogis or saints—they have lived and they still live everywhere, recognized or unrecognized. For these people who have illumined themselves during their life-time, there are no obstacles, there are no bodily ties. They do not know either distance or time. They are alive and active in the body as well as out of it. They *are*, wherever their thought and their will carries them. They are not tied down by anything, either by a place, or by their temporary mortal covering.—*H.P.B.*

"COMETARY" THEOSOPHISTS

EVERY Lodge or group of theosophists is a "sample lot" of Humanity and in its constituents and workings more or less represent a solar system in miniature. Each one can work out the analogies for himself, as also his own place and stage in its evolution and activities, but for the moment let us consider those theosophists who, having no fixed orbit of thought and action of their own, might be called cometary students.

The evolution of the Lodge goes on despite, not because of these "casual bodies." What makes them undependable, erratic, parabolic, in their movements and relations? More often than not it is purely petty and personal attractions and repulsions which produce their eccentricities, for, as a rule, these individuals are quite as well-meaning as any of their more settled fellows. With one, it is the "necessities of his business," or his "job." With another, it is his "social duties;" and so on. "The children take so much attention." "I live so far out." "I must take time for exercise." "I must keep up with what is going on in the world." "There are too many meetings;" "they come at a bad time for me;" "some visitors came and I just had to stay away."

Who has not heard some such excuses as these—and made them himself! Well, that is what they are, and all they are—*excuses*. Yet if there were not the "faithful few" the Lodge would not exist, meetings would not be held, books would not be accessible, inquirers would not be taken care of. And even on the occasional and intermittent visits of our cometary members they would find but closed doors to greet them.

Because he is such a cometary or "busy" theosophist, the "wanderer" does not realize that his is the common lot. The most faithful are just as "busy," have just as many demands to meet, have just as many pushes and pulls to adjust as he. How do they manage it? Perhaps they have applied their Theosophy and have some "fundamental principles" of their own.

The greater duty can be made to include and provide for all smaller duties, as the care of the body as a whole includes and provides for all its members. Such students have realized that what has been done by others for them, they in turn must do for still others.

For Karma is what we *do*, as well as what we have done of good or ill in past lives. The "busiest" student in the world can change his "busyness" without neglecting one slightest duty—if he will. It calls for firmness, persistence, discrimination; but it can be done, little by little, or "right about face."

DIVINE INCARNATIONS

EACH great religion traces back to its source in a Divine Incarnation—as Theosophists believe, to a Messenger from the Great Lodge of Masters of Wisdom. Every sect in every religion originates from some Disciple or follower of that Messenger. History shows that in the course of time the sects replace the religion, creeds are substituted for the Message, and the living apostles and priests of the sects become the oracles of the populace.

Thus there are true and false Messiahs, genuine and spurious Messages from the Masters. The one is of divine, spiritual character, the other of human nature and foundation. By gradual metempsychosis the original Teacher is transformed in the popular mind into a Savior, his Teaching into a Scripture, his great Example into something to be worshiped. Ceremonies and dogmas are substituted for a Life. Some form of faith in a vicarious Atonement replaces the perception of Karma—the Law of Spiritual evolution.

The most recent and, to Theosophists, the most interesting manifestation of the dual operation of this Law is afforded by Mrs. Annie Besant's revelations of a "Coming Christ," a "world religion," and a "world university" of Occultism. Mrs. Besant's revelations come at the exact bottom of the Theosophical centenary cycle, 1875-1975, when, as specifically taught by H.P.B., it is vain to look for any Messenger, hence for any Message, from the Masters of Wisdom. For this statement, as for all her statements, H.P.B. gave her students abundant evidence and corroboration, drawn from History, from Philosophy, from logic and from all religious teachings. But Mrs. Besant gives her simple *"Dixi"*—her personal assertion, unsupported, and in its own nature wholly unverifiable.

H.P.B. presented a system of philosophy to be studied, verified, applied. Calling herself a "pupil-teacher," she established and fostered a School of Education in the understanding of the Self in Nature and in Man. Facts, philosophy, and logical demonstration were the groundwork of her system, its edifice to be erected by the ardent labors, the studious application, the ethical and moral self-induced and self-devised efforts of her students. She invoked no gods, human, super-human, or subhuman; she announced no miracles; she denied all power and ability on her own part or that of her Masters to push or pull anyone into Chelaship or Adeptship. The value of the work of her School, she emphatically declared, depends for the individual *entirely upon:*

1st. The person's power to assimilate the teachings and make them a part of his being; and

2nd. Upon the unselfishness of the motives with which he seeks for his knowledge.

Calling herself first the student of H.P.B., next the "Successor" of H.P.B., then the "faithful servant of the Master," then the "Disciple of the Master," then an "Initiate," an "Arhat," Mrs. Besant became "Protector" of the "Order of the Star in the East" to "prepare the way" for "the coming Christ." She now announces herself to be the First Apostle of the "Supreme Ruler of this Solar System," and bids the "elect" of the world make instant ready to welcome and obey their Lord when He descends into the body of poor Mr. Krishnamurti—this "King of the World" who will cure all humanity's ills for it out of hand. Such in brief is the "Occultism" of Mrs. Annie Besant from 1889 to date.

Mrs. Besant is but one of many self-styled successors, initiates, and revealers who have sprung up in the exoteric theosophical movement since the departure of the original Messenger, H. P. Blavatsky, in 1891. All these theosophical pseudo-messiahs make the same claims and exhibit identical Bertillon marks, thus repeating History in spite of themselves. The further removed in understandiing from the original inspiration, the greater the audacity with which the pseudo-Messiah trumpets his revelations and himself as the Voice of God.

In the consideration of this patent fact of all religious history lies the clear perception of the great Truth enunciated by H. P. Blavatsky in "Isis Unveiled," ii, 635:

> Many men have arisen who had glimpses of the truth, and fancied they had it all. Such have failed to achieve the good they might have done and sought to do, because vanity has made them thrust their personality into such undue prominence as to interpose it between their believers and the *whole* truth that lay behind. The world needs no sectarian church, whether of Buddha, Jesus, Mahomet, Swedenborg, Calvin, or any other. There being but ONE Truth, man requires but one church—the Temple of God within us, walled in by matter but penetrable by any one who can find the way; *the pure in heart see God.*

From the remotest antiquity mankind as a whole have always been convinced of the existence of a personal spiritual entity within the personal physical man. Hence the so-called religious instinct in all men, however ignorant or degraded, leading to the multitudinous faiths and sects. Philosophically considered they are all but different modes of expressing the yearning of the imprisoned (imprisoned because still ignorant) human soul for intercouse with supernal spheres. This yearning itself is neither bigotry nor superstition, only an ever-present instinctive feeling of the proximity of another spiritual, invisible world, which, though it be subjective to the senses of the outward man, is perfectly objective to the inner Ego.

Mankind in the mass has always been religious, ever believing in one pseudo-messiah or another, ever failing to convert its igno-

rance into knowledge, its native instinct into intuition. Ever preying upon the faith, the hope, the charity of mankind through its ignorance, the self-styled revealers lure their followers to seek for the *Christos* without, instead of within the sanctuary of their own Soul.

Philosopher is in truth a term to designate one who is neither a religionist (or sectarian) nor a materialist, but a "searcher for Truth," a lover of Wisdom. Every Theosophist must, therefore, be a philosopher, and must esteem Wisdom above all things and for its own sake. Even though Wisdom be for him the "Path of the Unmanifested," still he has made negative progress: he has ceased to look for the Noumenal in any phenomena soever.

It stands to reason that no man is or can be a *theosophist,* until he has once and for all given up—rejected—all ideas soever of a "Spiritual Ruler," an *outside, personal* God, an *incarnate* Christ, a "Savior," salvation for himself or any other by any vicarious process or Being, of the miracle which that implies, and, by consequence, of all belief that Wisdom may be gained through any species of revelation. To be immune to anything or any one smacking of "revelation," to be constitutionally incapable of this well-nigh universal form of "the heresy of separateness," is a *sine qua non* condition of even chelaship, let alone Adeptship. In the words of a veritable Mahatma: "Neither our philosophy nor ourselves believe in a God. Our chief aim is to deliver humanity from this nightmare, to teach man virtue for its own sake, relying on himself instead of leaning on a theological crutch."

Deceived and cheated in his innermost hopes by a succession of pseudo-messiahs, false prophets and priests, is it any wonder that ignorant man at last becomes bewildered by the contradictions and failures he encounters, rejects the promptings of the Spirit within, and becomes that strange phenomenon and anomaly of our day—a Materialist, a denier of the Spirit in Nature, and of his own Soul? Revelation is the death of Intuition, as sectarianism, miscalled religion, is the death of Spiritual evolution.

Mrs. Besant and her rivals have, all unwittingly, performed a great service for the Theosophical Movement, esoteric and exoteric, for their revelations will drive out of their ranks all genuine "searchers for truth." The Movement itself will go on unimpeded and unobstructed by the psychics and soothsayers who have hitherto made themselves and their followers drunken with the Sacramental Wine. The world will come to know them under their own colors, confusions will lessen in the popular mind, a seeming evil be turned into power for good, and the true Theosophist can go on with the purely constructive work of promulgating the Message of H.P.B.

As part of that work it is fitting to repeat from her writings what she had to say of the true Maitreya:

MAITREYA is the secret name of the *Fifth* Buddha, and the *Kalki* Avatar of the Brahmins—the last MESSIAH who will come at the culmination of the Great Cycle. (*The Secret Doctrine,* I, 384.)

He will appear as Maitreya Buddha, the last of the Avatars and Buddhas, in the seventh Race. This belief and expectation are universal throughout the East. Only it is not in the *Kali Yug,* our present terrifically materialistic age of Darkness, the "Black Age," that a new Saviour of Humanity can ever appear. (*The Secret Doctrine,* I, 470.)

Maitreya Buddha. The same as the *Kalki Avatar* of Vishnu (the "White Horse" Avatar), and of Sosiosh and other Messiahs. The only difference lies in the dates of their appearances. Thus, while Vishnu is expected to appear on his white horse at the end of the present *Kali Yuga* age "for the final destruction of the wicked, the renovation of creation and the restoration of purity," Maitreya is expected earlier. Exoteric or popular teaching making slight variations on the esoteric doctrine states that Sakyamuni (Gautama Buddha) visited him in tushita (a celestial abode) and commissioned him to issue thence on earth as his successor at the expiration of five thousand years after his (Buddha's) death. This would be in less than 3,000 years hence. Esoteric philosophy teaches that the next Buddha will appear during the seventh (sub) race of this Round. (*Theosophical Glossary,* 202.)

Fitting also is it to reproduce at this time an article by Mr. Judge written during the parasitic beginnings of pseudo-Theosophy, pseudo-Masters, pseudo-Occultism, which have now ripened into Mrs. Besant's blatant and unblushing "revelations." The modesty, as well as the sincerity, the candor, of Mr. Judge in his devotion to the Great Messenger of the Nineteenth Century offers a contrast to the effrontery of egotism exhibited at Ommen and at Adyar by Mrs. Besant and her fellow "Disciples." Mr. Judge's article was originally published in June, 1893, and was entitled, "Masters, Adepts, Teachers, and Disciples." We reprint it herewith.

MASTERS, ADEPTS, TEACHERS, AND DISCIPLES*

THIS article is meant for members of the T.S., and chiefly for those who keep H.P.B. much in mind, whether out of respect and love or from fear and envy. Those members who believe that such beings as the Masters may exist must come to one of two conclusions in regard to H.P.B.: either that she invented her Masters, who therefore have no real existence, or that she did not invent them but spoke in the names and by the orders of such beings. If we say she invented the Mahatmas, then, of course, as so often was said by her, all that she has taught and written is the product of her own brain, from which we would be bound to conclude that her position on the roll of great and powerful persons must be higher than people have been willing to place her. But I take it most of us believe in the truth of her statement that she had those teachers whom she called Masters and that they are more perfect beings than ordinary men.

The case I wish to briefly deal with, then, is this: H.P.B. and her relations to the Masters and to us; her books and teachings; the general question of disciples or chelas with their grades, and whether a high chela would appear as almost a Master in comparison to us, including every member from the President down to the most recent applicant.

The last point in the inquiry is extremely important, and has been much overlooked by members in my observation, which has extended over the larger part of the T. S. An idea has become quite general that chelas and disciples are all of one grade, and that therefore one chela is the same as another in knowledge and wisdom. The contrary, however, is the case. Chelas and disciples are of many grades, and some of the Adepts are themselves the chelas of higher Adepts. There is therefore the greatest difference between the classes of chelas, since among them has to be counted the very humblest and most ignorant person who has devoted himself or herself to the service of mankind and the pursuit of the knowledge of the Self. On the other hand, there are those chelas high in grade, actual pupils of the Masters themselves, and these latter have so much knowledge and power as to seem to us to be Adepts. Indeed, they are such when one compares them with oneself as a mere product of the nineteenth century. They have gained through knowledge and discipline those powers over mind, matter, space, and time which to us are the glittering prizes of the future. But yet these persons are not the Masters spoken of by H.P.B. So much being laid down, we may next ask how we are to look at H.P.B.

* This article was first printed by Wm. Q. Judge in *The Path* for June, 1893.

In the first place, every one has the right to place her if he pleases for himself on the highest plane, because he may not be able to formulate the qualities and nature of those who are higher than she was. But taking her own sayings, she was a chela or disciple of the Masters, and therefore stood in relation to them as one who might be chided or corrected or reproved. She called them her Masters, and asseverated a devotion to their behests and a respect and confidence in and for their utterances which the chela has always for one who is high enough to be his Master. But looking at her powers exhibited to the world, and as to which one of her Masters wrote that they had puzzled and astonished the brightest minds of the age, we see that compared with ourselves she was an Adept. In private as in public she spoke of her Masters much in the same way as did Subba Row to the writer when he declared in 1884, "The Mahatmas are in fact some of the great Rishees and Sages of the past, and people have been too much in the habit of lowering them to the petty standard of this age." But with this reverence for her teachers she had for them at the same time a love and friendship not often found on earth. All this indicates her chelaship to Them, but in no way lowers her to us or warrants us in deciding that we are right in a hurried or modern judgment of her.

Now some Theosophists ask if there are other letters extant from her Masters in which she is called to account, is called their chela, and is chided now and then, besides those published. Perhaps yes. And what of it? Let them be published by all means, and let us have the full and complete record of all letters sent during her life; those put forward as dated after her death will count for naught in respect to any judgment passed on her, since the Masters do not indulge in any criticisms on the disciples who have gone from earth. As she has herself published letters and parts of letters from the Masters to her in which she is called a chela and is chided, it certainly cannot matter if we know of others of the same sort. For over against all such we have common sense, and also the declarations of her Masters that she was the sole instrument possible for the work to be done, that They sent her to do it, and that They approved in general all she did. And she was the first direct channel to and from the Lodge, and the only one up to date through which came the objective presence of the Adepts. We cannot ignore the messenger, take the message, and laugh at or give scorn to the one who brought it to us. There is nothing new in the idea that letters are still unpublished wherein the Masters put her below them, and there is no cause for any apprehension. But it certainly is true that not a single such letter has anything in it putting her below us; she must ever remain the greatest of the chelas.

There only remains, then, the position taken by some and with-

out a knowledge of the rules governing these matters, that chelas sometimes write messages claimed to be from the Masters when they are not. This is an artificial position not supportable by law or rule. It is due to ignorance of what is and is not chelaship, and also to confusion between grades in discipleship. It has been used as to H.P.B. The false conclusion has first been made that an accepted chela of high grade may become accustomed to dictation given by the Master and then may fall into the false pretense of giving something from himself and pretending it is from the Master. It is impossible. The bond in her case was not of such a character to be dealt with thus. One instance of it would destroy the possibility of any more communication from the teacher. It may be quite true that probationers now and then have imagined themselves as ordered to say so and so, but that is not the case of an accepted and high chela who is irrevocably pledged, nor anything like it. This idea, then, ought to be abandoned; it is absurd, contrary to law, to rule, and to what must be the case when such relations are established as existed between H.P.B. and her Masters.

WILLIAM Q. JUDGE.

YOGIS: THEORETICAL AND REAL

Theoretically every *real* Yogi knows more or less the Occult sciences; that is to say, he must understand the secret and symbolical meaning of every prescribed rite, as the correct significance of the allegories contained in the *Vedas* and other sacred books. Practically, now-a-days very few, if any, of those Yogis whom one meets with occasionally are familiar with occultism. It depends upon their degree of intellectual development and religious bigotry. A very saintly, sincere, yet ignorantly pious ascetic, who has not penetrated far beyond the husks of his philosophical doctrine would tell you that no one in *Kali-Yug* is permitted to become a *practical* occultist; while the initiated Yogi has to be an occultist; at any rate, he has to be sufficiently powerful to produce all the *minor* phenomena (the ignorant would still call even such *minor* manifestation—"miracles") of adeptship. The real Yogis, the heirs to the wisdom of the Aryan Rishis, are not to be met, however, in the world mixing with the profane and allowing themselves to be known as Yogis. Happy are they to whom the whole world is open, and who know it from their inaccessible *ashrums;* while the world (with the exception of a very few) knowing them not, denies their very existence. But, it really is not a matter of great concern with them whether people at large believe in, or even know of them.—*H.P.B.*

ON THE LOOKOUT

A Collection of Confusions

Though gaining somewhat by the Dayton "monkey" trial, the "animal descent" theory seems to have entered upon a cycle which must be slightly disconcerting to its votaries. Certain discoveries have been somewhat comforting to orthodoxy, even though rather barren as regards any substantial extension of knowledge.

A skull of a race allied to the Neanderthal has been found in Galilee. Sir Boyd Dawkins, Sir Arthur Keith, and others, consider it exceptionally important—why, has not been made apparent, especially as it is admitted that the new skull is as far off the line of ancestry of modern man as its European cousin—or any other "sub-human" species hitherto discovered.

Central Asia

The Andrews expedition has made a number of finds which are more interesting as curiosities than fruitful of definite proof in either one direction or the other. On the shores of a vanished sea—whose true history is probably better known to Theosophy than to science—were found remains of very ancient habitations, traces, Mr. Andrews thinks, of the "earliest types of man developing out of the ape." Considering that no bones were found, this is what one might call optimistic. The expedition also found what it imagined to be indications of a civilization which went from Europe to Asia. No reason is given why the direction of travel might not have been the opposite.

Probably most important of all, from the Theosophical point of view, was a discovery of seven skulls of cretaceous mammals. Mr. Andrews says:

> These cretaceous mammals are probably marsupial and multituberculate. If so, they form a link between the age of reptiles and mammals and lived in the reptile age of some two or three million years before the age of mammals. (*Los Angeles Evening Herald,* Sept. 15, 1925.)

The cretaceous is the last sub-division of the Secondary Age, the age of the third great human race, and consequently the date of the beginning of mammalian life which followed the appearance of the human race—heinous as this heresy must seem in scientific eyes. More information on the matter, including information in regard to the Secondary Age mammals, will be found on pages 711 to 714, Vol. II, of the *Secret Doctrine.*

In other respects the tide has set rather heavily against the orthodox theory. Dr. Albert Sauveur has found implements of hammered meteoric iron in "Stone Age" mounds. (*Science,* Feb. 16, 1925.) He thinks that "primitive man" originated smelting accidentally by building fire on iron ore, which is the method of

explanation which would not give rise to disagreeable speculations.

Dr. Kroeber, of the University of California, who has been investigating the "shell mound" culture of California, has found that certain tribes of Indians lived in precisely the same state of civilization for practically 3,500 years, even maintaining the same superstitions in regard to amulets and talismans. He found this extreme conservatism rather surprising and interesting. (*Science,* September 11, 1925.)

Since the "animal descent" theory calls for an advance of civilization with miraculous rapidity—a rapidity, in short, which has never been observed during the known history of the human race—this seems a fit occasion to call attention once more to the Theosophical teaching that "human nature had changed but little in a million years," and that practically throughout the history of the world, civilized races have dwelt side by side with the "Stone Age" peoples, as is the case today. It is only certain races—or rather certain groups within races—which have the faculty of rapid and radical advances in culture.

In 1916 Pleistocene remains were found at Vero, Florida—pronounced "seeming burials" by Prof. Hrdlicka, who had not seen them, and over the protests of others. Other remains in the same vicinity, considered to be Pleistocene, have been discovered by a joint expedition of Smithsonian and Amherst. (*Science,* August 28, 1925.) With these were found remains of the mammoth. Does this mean that the remains were of an antiquity equal to that of the mammoth? Not in the eyes of science, at least. The association is said to prove that the mammoth *"survived for thousands of years later than had been thought."* This is what is known as "making the facts fit the theory"; but at least something has been gained—in the advance in facts if not in their reconciliation.

Meanwhile explorers in the Zion National Park have discovered pictures of prehistoric animals corroborating the Hubbard discovery in the Grand Canyon.

The Beginning of the End

But it has remained for Egypt to give the death blow to the present theory, as may be found not many years hence. Discoveries there lead Professor Sir Flinders Petrie to say:

> There is no need to worry about whether the Galley Hill man can be so old; we have wiped the slate clean, and can now start from a very much earlier age with an advanced form of the human type that is far before the Neanderthal man or any other yet known. (*San Francisco Chronicle,* Sept. 20, 1925; *Science,* Sept. 4, 1925.)

Sir Boyd Dawkins comes to a somewhat similar conclusion. In this light—and these men cannot be easily waved aside—all the well-worn catch words about man's "animal ancestry," which hovered with such readiness on the lips of the follower of science, begin

to seem nearly as meaningless as those of the church. Small wonder that there are continuous desertions from the ranks, and accretions to the growing school of those who believe that the ape is more likely to be a descendent of man than the contrary.

Dr. Arthur Smith Woodward has evolved a theory that mankind evolved in Central Asia from apes who were forced to live on the ground, due to the upheaval of the Central Asia plateau and consequent climatic changes. Dr. Woodward's theory is plausible and scientifically attractive. It has but one defect—that it is not true.

Set opposite to it is the opinion of Prof. Wood-Jones, formerly of the faculty of the University of London, to the effect that his investigations have forced him to the conclusion that the ape descended from man. This in turn is to be added to the previously published opinions of Prof. Hill-Tout, Dr. A. C. Haddon, and Prof. Coutière.

Prof. George McCready Price, of the Union College of Nebraska, also thinks that the ape may well be a degenerate form of mankind. Prof. Price, however, being something on the order of a religious fundamentalist, his opinion may not be without a certain amount of bias. It is interesting to note that Prof. Price was shouted down when he attempted to talk against Darwinism in London; thus proving that intolerance is intolerance whether manifested by Tennessee legislators or by scientists.

Dr. Edward Chiera, of the University of Pennsylvania, has published tablets of the Sumerian account of the origin of man, wherein human beings are supposed to have once been four-footed animals. There are many echoes of the ancient Aryan; for instance, Anu is shown as creator of the world, but Anu in India is likewise the "atom," the origin of all things. Mention is also made of the Mountain of Heaven and Earth. Mount Meru, sometimes called Sumeru, is the Indian sacred mountain, of which much is said in the *Secret Doctrine*.

"THE ANTIQUITY PHANTOM"

Revolutionary discoveries regarding the antiquity of man in America have of late forced a weekly revision of nearly all the old theories on the subject, as well as a good many new. It is not surprising that representatives of the old school, finding their faith questioned, should at last rebel. Dr. W. H. Holmes, (*Science*, Sept. 18, 1925) attempts in alarm to call a halt upon the radical views and open heresies being espoused by his colleagues. Among the ideas which he sets down as dire heresies and pitfalls for the feet of the incautious are: Pre-Columbian discoveries of America; ancient races preceding the Indians; civilizations antedating those of the Nile and the Euphrates; glyphic inscriptions miles in length

that await a translator; skeletons of men twelve feet in length; dinosaurs and ibexes engraved on rock surfaces; America as the probable birthplace of humanity, and so on, *ad infinitum*.

He is not so much concerned about these "fanciful announcements by untrained adventurers in the realms of science" as the tendency toward somewhat similar conclusions on the part of recognized scientists. To prove his point he uses several columns in picking to pieces the supposed Pleistocene discovery by a Mr. Loomis, but wisely eschews any detailed discussion of the other heresies mentioned. His plea for conservatism runs as follows:

> There can be no risk in this since, if there was a Pleistocene man, there can be no question that in good time the evidence of his association with the Pleistocene animals will accumulate until overwhelming. It would be better to do this than to take the risk of imposing upon the world a mistake that might be difficult to eradicate. (*Science,* Sept. 18, 1925.)

Now, this is logical and praiseworthy; but one is moved to inquire as to his definition of an "overwhelming accumulation of evidence," since some of the discoveries he denies are as definite and certain facts as his own existence. Not only this, but in so lightly tossing aside some of them, he goes directly against the opinion of men better known to scientific fame than himself.

The method used by him, but not by him alone is: (*a*) to cling to a theory until it is upset by an "overwhelming accumulation of facts;" (*b*) to reject and to refuse to investigate any facts which do not bear out the present theory. This, in a way, is a wise attitude; it obviates all possibility of having to change one's theories!

One point Dr. Holmes makes, however, calls for unqualified endorsement: he strongly condemns the method of dating antique implements by their relative quality of workmanship. He says:

> The idea that either rudeness or refinement in the stone chipping art is exclusively characteristic of any period from the remote Paleolithic down through the ages to the present is no longer entertained by archeologists. (*Science,* Sept. 18, 1925.)

The Coming Age

But scientific skeptics of this ultra rigid type will not for many years longer be able to hold out for the inviolability of the orthodox creed in the face of the accumulation of discoveries which are due. Says the Editor of the *Washington Post* (August 24, 1925):

> Obviously, we are yet only approaching the problems of man's earliest history, which enormously increase in magnitude and complexity as we draw near them and examine them.

Very probably not many years will elapse ere the following are recognized as something other than the vagaries of a "romancer:"

> *They* (the ancient philosophers) *divided the interminable periods of human existence on this planet into cycles, during each of which mankind gradually reached the culminating point of highest civilization and gradually relapsed into abject barbarism.* (*Isis Unveiled,* 1877, I, 5.)

> Unless we mistake the signs, the day is approaching when the world will receive the proofs that only ancient religions were in harmony with nature, and ancient science embraced all that can be known. Secrets long kept may be revealed; books long forgotten and arts long time lost may be brought to light again; papyri and parchments of inestimable importance will turn up in the hands of men who pretend to have unrolled them from mummies, or stumbled upon them in buried crypts; tablets and pillars, whose sculptured revelations will stagger theologians and confound scientists, may yet be excavated and interpreted. (*I.U.* I, 38.)
>
> That man was *not the last member in the mammalian family,* but the first in *this Round,* is something that science will be forced to acknowledge one day . . . (*Secret Doctrine,* 1888, II, 155.)
>
> . . . civilization dates still further back than the Miocene Atlanteans. "Secondary-period" man will be discovered, and with him his long forgotten civilization. (*S.D.* II, 266.)

But for the time being it is to be feared that all this is too "wild" for the palate of science, and will be of benefit only to the Theosophical students—those, that is to say, who have at last discovered that there is somthing more in Theosophy than a religion or a series of speculations.

THE ELUSIVE GENE

Heredity characteristics, scientifically speaking, are supposed to be transferred by as yet unknown factors called "genes," contained within those bodies of the germ cell called "chromosomes." The genes are said to be arranged in certain very definite geometrical relationship in the chromosomes—a theory arrived at by purely inductive reasoning, since no one knows what a gene is or looks like.

Prof. James W. Mayor, in *The Scientific Monthly,* Oct., 1925, has a rather interesting article upon the matter of the gene, in which he concludes there is hope that it will be unearthed sooner or later. He remarks that it has never been demonstrated that a gene could be modified by experimental means, "though we know that genes do naturally change, or, as we say, mutate." There being no other means of explaining mutation—upon which the whole theory of evolution depends in the material sense—it is ascribed to changes in the genes. Prof. Mayor's positive statement is natural, but would not be so necessary if it were granted, even as a working hypothesis, that there is something more than matter operative in "heredity."

But in spite of Prof. Mayor's certainty, such savants as Prof. H. S. Jennings, (*Scientific Monthly,* September, 1924) and Prof. Ezra Bowen, (*Scientific Monthly,* February, 1925) among others, do not share in his hopefulness, even claiming that heredity is meaningless as now considered, and that the genes do not determine the functions, as has been thought; while Prof. R. Ruggles Gates (*Scientific American,* December, 1924) calls attention to the fact

that variations in heredity are caused by certain vagaries in the chromosomes, for which no cause is known.

A Gap

In the *Scientific Monthly* for May, 1925, Dr. Chas. B. Davenport compares two opposed theories: one which holds that all characteristics depend upon the chromosomes; the other—which has become popularly exploited by various quackeries of the day—that characteristics are due to the endocrine secretions. He thinks that the method of the transfer of control from the one to the other will have to be elucidated before there is much understanding of the subject.

With such remarkable agreement in scientific theory, a Theosophist may be pardoned for clinging to the idea that misunderstanding and contradiction are inherent in the very nature of the materialistic outlook. In other words, trying to elucidate the problems of heredity by referring characteristics to particles of inert matter, is just as fruitful as trying to explain the action of a locomotive while leaving out the steam. Certainly a very fine science of locomotive action could be built up in that way, with all the geometrical and dynamical relationships of the moving parts nicely tabulated and mathematically correlated; but the only important question, as to what makes the machinery move, would never be touched upon.

The delineation of any number of genes would not throw the slightest light upon the cause and nature of their power to transmit characteristics, as can be seen by any eye gazing through other than the soiled lens of materialistic preconception. In the meantime, the most powerful weapon one can use against the materialisms of eugenism, which in these days quack so loudly even from the pulpit, is the Theosophical explanation, which is scientific as well as spiritual.

> The Darwinian theory . . . of the transmission of acquired faculties, is neither taught nor accepted in Occultism. Evolution, in it, proceeds on quite other lines; the physical, according to esoteric teaching, evolving gradually from the spiritual, mental, and psychic. This inner soul of the physical cell—this "spiritual plasm" that dominates the germinal plasm—is the key that must open one day the gates of the terra incognita of the Biologist, now called the dark mystery of Embryology. (*Secret Doctrine,* 1888, I, 219.)
>
> . . . the two chief difficulties of the science of embryology—namely, what are the forces at work in the formation of the foetus, and the *cause* of "heredity transmission" of likeness, physical, moral or mental—have never been properly answered; nor will they ever be solved till the day when scientists condescend to accept the Occult theories . . . There are but two ways of explaining the mystery of heredity: either the substance of the germinal cell is endowed with the faculty of crossing the whole cycle of transformations that lead to the construction of a separate organism and then to the reproduction of identical germinal cells; or, *those germinal cells do*

not have their genesis at all in the body of the individual, but proceed directly from the ancestral germinal cell passed from father to son through long generations. It is the latter hypothesis that Weissmann accepted and has worked upon; and it is to this cell that he traces the immortal portion of man . . . when this almost correct theory is accepted, how will Biologists explain the first appearance of this everlasting cell? (*S.D.* I, 223.)

Complete the physical plasm . . . the "Germinal Cell" of man with all its material potentialities, with the "spiritual plasm," so to say, or the fluid that contains the five lower principles of the six-principled Dhyan—and you have the secret, if you are spiritual enough to understand it. (*S.D.* I, 224.)

EDUCATION AND INTERNATIONALISM

The plan outlined in Washington, February 19th, by Dr. Augustus O. Thomas, President of the World Federation of Educational Associates, before the annual convention of the National Council of Superintendents and Commissioners of Education, for a world-wide campaign to eliminate international animosities through education, will be of interest to all Theosophists. The proposal, as reported in the press, includes provision for the presentation of the history, life, and aspirations of the peoples of other lands to the pupils of each country, from the kindergarten to the university, by way of softening the nationalistic viewpoint and avoiding the exaggerations which develop animosities.

Tremendous obstacles are in the way of carrying out this proposal, of which the millions of dollars which must be devoted to it is among the least. The ingrained prejudices of the teachers upon whom the task will fall, and the reluctance of people generally to give up their pet aversions will be powerful allies of the forces of provincialism and separateness. But the basic truth has been seized that animosities between nations are rooted in ignorance, and that only knowledge can dissipate them.

Can we assume, however, that the unbiased presentation of the facts of history can create the desideratum of mutual appreciation and good will? Unless there is to be glossing of facts, the truth about the history of the various nations will involve the picturing of much that will inevitably arouse the antagonism and distrust of other countries. It is only shallow optimism and disregard of the facts that can paint all the actions and aspects of any country in a favorable light. This can not be otherwise at our stage, for nations are aggregations of individuals, and a perfect whole is impossible without perfection of all the component parts. A brotherhood of nations on the basis of equality is a present impossibility. Nations differ as do the individuals that make them up. There are highly evolved nations through whose people and institutions the national soul is able to express itself more or less clearly, as there are others, corresponding to undeveloped or savage men, in which the higher qualities are still latent.

Some of the provincial aversion to foreigners might doubtless be weakened by such an effort, but race prejudice, rooted as it is in deep-seated misconceptions of the nature of man and of the individual's relations to his fellows, lies below the reach of surface measures and intellectual appeal.

Practical idealism is needed—the perception that while no nation, ours included, is perfect, all are in process of becoming so. Learning by their mistakes, as the unerring law of Karma yields them the harvest from their sowing, they are slowly and painfully coming to recognize that no nation can live unto itself, and to realize that there must be *mutual* interdependence and responsibility. It is not by sitting in judgment, favorable or unfavorable, upon neighboring countries that lasting peace and concord will result, but by each nation looking to its own motives, to see that they are untainted with any wish or willingness to exploit or take advantage of a weaker land; the stronger, recognizing and acting on the principle of *Noblesse oblige*. We must have peace within our borders before we can be accounted a peaceful member of the family of nations; peace in the homes of our country before we can be a peaceful nation; and for peace in the homes peace in the hearts of the individual citizens is a *sine qua non*.

The Way of the Saprophyte

It has been somewhat obscurely known for years that bacterial forms are capable of many transformations. A class of germs will be harmless for long periods, alternating with periods of virulence. Other forms will be harmless in certain animals and develop virulence after transplantation, *especially when transferred to higher animals*. For all of which there has not been advanced as yet any practical explanation.

In *Science,* for July 31, 1925, Prof. Elliott G. Prentiss has a significant article on bacteria. The growth of bacteria is like that of seed in soil, dependent upon favorable conditions in the body, and millions of organisms enter to one which survives. Tissues resist infection in some way as yet unknown, and there is a possibility that the body contains within itself a defense and a possible cure of all infections. All of this is in line with the fact, now generally recognized, that a healthy man, of clean life and habits, is practically immune to infection. Others have previously speculated whether the true solution of the problems of immunology would not lie in trying out this theory, rather than in clinging to the classical practice of vaccination. The appalling feature is that medical science continues to press upon the public, and the public passively to receive, the injection of numberless substances in the way of serums and vaccines, all of whose action is obscure, whose potential and possible transformations are unknown, and which in most cases can be

demonstrated to have a high percentage of fatal or disastrous effects.

SOME CONSIDERATIONS ON VACCINATION

Medical science denies that vaccination gives rise to other diseases. Our files contain almost innumerable cases of everything from death to life disability following as a direct result of vaccination or serum inoculation—to say nothing of inferential evidence. Such cases, and lawsuits arising from them, are suppressed by the medical journals and ignored by all but a few newspapers. Probably the most striking demonstration ever known of the effect of these preventives was in the military camps at the outbreak of the great war, where the picked men of the nation succumbed and died by the thousands, of ordinarily harmless or easily resisted diseases, immediately following vaccination and inoculation. Infantile paralysis was one of the most common forms of attack—surely a phenomenon surprising enough to have attracted attention and investigation from any branch of science not so wedded to its theories.

The press of September 13, 1925, reports that there has been a great increase in California of infantile paralysis since 1924, and that further outbreaks in September and October, 1925, were expected —evidently upon the basis of the records of former years. *But during 1924 was a "smallpox scare,"* aided and abetted by medical publicity. We have not the figures for vaccination resulting therefrom. Will the medical interests kindly produce them and compare the prevalence of vaccination in 1924 with the 1925 outbreak of infantile paralysis, and will some of them be bold enough to discuss the fact that infantile paralysis increases in the months just following the opening of schools, *with its accompanying vaccinations?*

WHAT IS SLEEP?

Many theories have attempted to explain the phenomenon of sleep upon purely materialistic grounds; never one of them which could not be shown fallacious. The recent "sleeplessness test," carried out on a number of university students, upset still another theory. White corpuscles increase in the blood during waking hours, but there is no marked change in the sugar content of the blood, though it had hitherto been believed that sleep was a re-fueling process, in regard to the sugar.

As a matter of fact, no physiological theory whatever can explain sleep. Those which are correct on some points can be shown incorrect on others. Sleep is not a change of function of a machinery which remains present in all its parts, but it is the absence of something. When science discovers what that "something" is—and it will first have to admit the possibility of such a "something"—the word "soul" will be lifted from the limbo of superstitions and established as a scientific fact.